

مختارات من رياض الصالحين

Collection from Riyâd-us-Sâliheen

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Publishers Note

Publishers Note

We praise Allâh that He enabled us to publish many books on religious topics in the Arabic, Urdu and English languages which acclaimed great popularity in Arab countries as well as in America, France and other European countries besides Pakistan, India and many African countries.

We try to present publications based on authentic research material in accordance with the Qur'ân and Sunnah, and free from every type of vague conception, weak authority and false ideas.

We had published *Riyâd-us-Saliheen* with the same spirit and tradition of good research work, professional editing and excellent printing standard.

The book was compiled by Imam An-Nawawi who was the great scholar of *Hadith* and *Fiqh* of his time. Commentaries on the *Ahadith* have been added by Hafiz Salahuddin Yusuf of Pakistan who had originally executed them for the Urdu edition of this book. The English translation of the book and the commentaries were revised and edited by Mahmoud Rida Murad who performed his task with utmost care and profound interest.

Now we have published a selection of *Ahadith* from *Riyâd-us-Sâliheen*. The selection has been made by Sheikh Safi-ur-Rahman Mubarakpuri who is a well known scholar of Islam. He has selected the *Ahadith* keeping in view the problems of our times.

We, hopefully, can proclaim that it is the best representation of *Riyâd-us-Sâliheen* ever produced in any language any where. May Allâh accept our sincere efforts regarding the propagation of His religion throughout the world, and bestow on us His blessings to fulfil our resolutions in this regard – *Âmin!*

Abdul Malik Mujahid

General Manager Darussalam

A Short Biographical Sketch of Imam Nawawi

Birth and Birth Place:

The complete name of Imam Nawawi is Abu Zakaria Mohiuddin Yahya, son of Sharaf An-Nawawi, son of Murry, son of Hassan, son of Hussain, son of Muhammad, son of Juma, son of Hazam. Nawawi refers to Nawa, a place near Damascus, in the suburb of the city of Howran. One of his ancestors named Hazam had settled at this place. Imam Nawawi was born at Nawa in the year 631 A.H. His father, a virtuous and pious man, resolved to arrange for proper and befitting education as he had discovered the symptoms of heavenly intelligence and wisdom in his promising child at an early stage.

Shaikh Yasin bin Yousuf Marakashi, a saintly figure of Nawa said: "I saw Imam Nawawi at Nawa when he was a youth of ten years of age. Other boys of his age used to force him to play with them, but Imam Nawawi would always avoid the play and would remain busy with the recitation of the Noble Qur'ân. When they tried to domineer and insisted on his joining their games, he bewailed and expressed his no concern over their foolish action. On observing his sagacity and profundity, a special love and affection developed in my heart for young Nawawi. I approached his teacher and urged him to take

Some of the Prestigious Works of Imam Nawawi are:

Commentary on Sahih Al-Bukhâri, Al-Minhâj fi Sharh Sahih Muslim, Riyâd-us-Sâliheen, Kitâb-ur-Raudah, Commentary on Mohaddhab, Tahdhib-ul-Asma was-Sifât, Kitâb-ul-Adhkâr, Arba'een, At-Taqrîb fi Ilmil-Hadith wal-Irshâd fihi, Kitâb-ul-Mubhamat, At-Tibyan, Al-Idâh fi Manâsikil-Hajj, Sharh Sahih Al-Bukhâri (Naqis), Sharh Sunan Abi Dâwud (Naqis), Tabaqat Ash-Shâfi'iyah, Muhimmatul-Ahkâm, Manâqib-ush-Shâfi'i, Bustân-ul-Arifeen, Al-Khulasatu fil-Hadith, Mukhtasar At-Tirmidhi, Al-Masâ'il Al-Manthurah, Al-'Umdah fi Tashihit-Tanbih and others.

After spending 28 years of age, Imam Nawawi returned to his hometown. Soon after his arrival at Nawa, he fell ill and died. Imam Nawawi is still living in the hearts of Muslims. His works are of everlasting value. May Allâh bless him.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - باب الإخلاص وإحضار النية في جميع الأعمال والأقوال والأحوال البارزة والخفية

قَالَ اللَّهُ تَعَالَى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾ [البينة: ٥] وَقَالَ تَعَالَى: ﴿لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ الْقُلُوبُ مِنْكُمْ﴾ [الحج: ٣٧]. وَقَالَ تَعَالَى: ﴿قُلْ إِنْ تَحْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ﴾ [آل عمران: ٢٩].

*I begin with the Name of Allâh,
the Most Gracious, the Most Merciful*

CHAPTER 1 (1). SINCERITY AND SIGNIFICANCE OF INTENTIONS FOR ALL ACTIONS, APPARENT AND HIDDEN

Allâh, the Exalted, says:

“And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât* (*Iqâmat-as-Salât*) and give

Zakât, and that is the right religion.” (98:5)

“It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him.” (22:37)

“Say (O Muhammad ﷺ): Whether you hide what is in your breasts or reveal it, Allâh knows it.” (3:29)

١ (١) - وَعَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ ابْنَ نُفَيْلٍ بْنِ عَبْدِ الْعَزَى بْنِ رِيَاحٍ ابْنِ عَبْدِ اللَّهِ بْنِ قُرْطُ بْنُ رَزَّاحٍ بْنِ عَدِيِّ بْنِ كَعْبٍ بْنِ لُؤْيٍ بْنِ غَالِبٍ الْقُرَشِيِّ الْعَدَوِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». مُتَّفَقٌ عَلَى صِحَّتِهِ. رَوَاهُ إِمَامَا الْمُحَدِّثِينَ: أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَةَ الْجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقَشِيرِيُّ النَّيْسَابُورِيُّ - رَضِيَ اللَّهُ عَنْهُمَا - فِي صَحِيحَيْهِمَا لِلَّذِينَ هُمَا أَصْحُ الْكُتُبِ الْمُصَنَّفَةِ.

1 (1). ‘Umar bin Al-Khattâb رضي الله عنه reported:

Messenger of Allâh ﷺ said, “The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allâh and His Messenger, his emigration will be for Allâh and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for.” [Al-Bukhârî and Muslim]

٢ (٢) - وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَغْزُو حَيْشُ الْكَعْبَةِ فَإِذَا كَانُوا بَبْدَاءَ مِنَ الْأَرْضِ يُخَسِّفُ بِأَوَّلِهِمْ وَآخِرِهِمْ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ يُخَسِّفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَأُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟! قَالَ: «يُخَسِّفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ». مُتَّفَقٌ عَلَيْهِ. هَذَا لَفْظُ الْبُخَارِيِّ.

2 (2). ‘Aishah رضي الله عنها reported: Messenger of Allâh ﷺ said, “An army will raid the Ka’bah and when it reaches a desert land, all of them will be swallowed up by the earth.” She asked; “O Messenger of Allâh! Why all of them?” He answered, “All of them will be swallowed by the earth but they will be raised for Judgement according to their intentions.” [Al-Bukhârî and Muslim]

٣ (٨) - وَعَنْ أَبِي مُوسَى عَبْدَ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حِمَّةً، وَيُقَاتِلُ رِبَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ». مُتَّفَقٌ عَلَيْهِ.

3 (8). Abû Mûsa Al-Ash'arî رَضِيَ اللَّهُ عَنْهُ reported that Messenger of Allâh ﷺ was asked about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allâh? He said: "He who fights in order that the Word of Allâh remains the supreme, is considered as fighting in the cause of Allâh." [Al-Bukhârî and Muslim]

٤ (١١) - وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ، فِيمَا يَرَوِي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللَّهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ»، ثُمَّ بَيَّنَّ ذَلِكَ: «فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضَعِيفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً،

وَأِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً». مُتَّفَقٌ عَلَيْهِ.

4 (11). 'Abdullâh bin 'Abbâs رَضِيَ اللَّهُ عَنْهُمَا reported: Messenger of Allâh ﷺ said that Allâh, the Glorious, said: "Verily, Allâh تعالى has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allâh records it for him as a full good deed, but if he carries out his intention, then Allâh the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allâh writes it down with Him as a full good deed, but if he intends it and has done it, Allâh writes it down as one bad deed." [Al-Bukhârî and Muslim]

٢ (٢) - بَابُ التَّوْبَةِ

قال العلماء: التَّوْبَةُ وَاجِبَةٌ مِنْ كُلِّ ذَنْبٍ، فَإِنْ كَانَتْ الْمَعْصِيَةُ بَيْنَ الْعَبْدِ وَبَيْنَ اللَّهِ تَعَالَى لَا تَتَعَلَّقُ بِحَقِّ آدَمِيٍّ؛ فَلَهَا ثَلَاثَةُ شُرُوطٍ: أَحَدُهَا: أَنْ يُقْلَعَ عَنِ الْمَعْصِيَةِ.